Must Remain in
Transcription Room

M1840

Group III

New York

Wednesday May 13, 1970

MR. NYLAND: So, it is two weeks ago we had a meeting like this, and then last week we had a tape listening, next week again, tape listening #. I hope you get something out of those meetings. There seems to be a fairly good attendance to it, and I hope you take something home with you. What we are playing is a series of a few meetings in Boston, which I call it a series because it is a gradual building up of certain concepts, that has a relative relation to Work. I hope you can understand what is meant by Work this time, or after this particular period. Some of you have been here from the beginning when we started and then, of course, several others come in and they have to take pot luck. It's difficult, of course, to keep on repeating, and I don't want to do that, because I think that you're old enough to find out for yourself if you want to know what Work is and what it means. So you may not be entirely dependent on coming to a meeting and hearing me explain it. It also, as you know, is constantly discussed on Mondays, and there are several people who can advise you. It depends a little bit, sometimes, on the kind of questions that are asked. And the question as a whole, is really a difficult kind of questions. Because how can you, when you come on Monday, introduce an element that will bring the questions to a certain level, and because of that, the meeting itself. To some extent, you might say, when there are people who want to answer, they are dependent on the kind of a questions you ask. So for yourself you have to decide why questions, and also if there are questions, what kind. I

1840
M~~2263~~

think it's obvious that there are questions, because if you understand the necessity of doing something that we called Work on oneself, you will have certain experiences which, without any doubt, you want to check up on, and you want to see if you're on the right road. But naturally, there is no particular question where there is no Work. So that is the first requirement. The second requirement is also quite logical, that that what you ask has to come from the right kind of a place. And that may be a little difficult to determine; Because where is this place that I want to have such a question about Work come from? That depends a great deal on what you know of yourself; what you are and what you perhaps don't have and would wish. And if that's the case, you have to know the reason why you want ~~the~~ to wish it. So when we talk about the questions, where that has to come from, you have to determine for yourself where there is a reason for a question within yourself.

Now there are different places, of course, where questions can come from, ~~And~~ and it's obvious that that the first thing we think about is your mind. But also there must be a reason why you want to ask the question, and that has to come from what you think is the level of your Being. A level of your Being is determined by the operation and activity of the three centers, taken together. It is the level of your personality, and it is, of course, dependent on how you spend your time and energy during the day in ordinary life; and to what extent even if, in ordinary life, you think about other things which have not particular any reason or anything to do with your ordinary life, and you can call your extraordinary life. But it is quite necessary to have something that you call extraordinary. We call it, of course, Inner Life or sometimes Essence. And the reason for calling it that way is that because there is still a possibility that that can grow out, because we're not primarily concerned with the way you are in your ordinary existence. That is an ordinary sociological affair, and partly divided by profession and what

you have to do in earning a living. All kind of economic questions come in on that. And to a great extent, it depends on education, and also the people you are dealing with or you have associations with; and to what extent really there is something in yourself that is independent either of other people, or of the education you have received. The influences which, of course, you have experienced, and which have been digested within you, may have left you with a certain wish for something that, as yet, is not fulfilled, or that you feel is necessary to give attention to. Where ~~is~~ the difference ~~of~~ is between, what we call, ordinary life and inner life, that, of course is quite obviously ~~important~~ [redacted]? to indicate.

If I say sufface and Essence, and even Essential essence, there is absolute no way that I know where I go from one to the other. I do know that if I go in a certain direction which I call more essential, that there is a certain point when I look back, that that what I have come from is less essential; and the direction I go to is less superficial. And it's very much the same with this kind of Inner and outer life. Because in outer life we are also a little bit Inner Life, when we become involved and have emotions ~~and~~ or even feelings; when we want to do a thing right and really try to be honest about it. And, also, the more we are engaged with the totality of oneself, the more we can say that it is less superficial and that it engages more of oneself is, of course, that one becomes much more essentially connected with what you are doing. But where is Inner Life really going over into something that might make you become interested in this kind of Work? Because you see, that is really a very difficult question to answer. Because I hear about Gurdjieff, Objectivity, I say yes ~~to~~ there is something that I call Work on myself. I will interpret it as something I have to do. I can also say that the wish, why I want to do it, is based on a certain emptiness. ~~(?)~~ We talked/about it last night, that a person feels that it

is necessary for his further education, and that unfortunately he hasn't heard enough about that, in the sense that he actually has been able to use it. So there are many thoughts that can take place in your mind. And feelings, of course, are included in that. Although you may not define them or formulate them as well as a thought of your mind, at least there is something there that every once in a while says, it would be very nice if I could use this.

Now, the ordinary mind, of course, is quite used to that kind of thought, because if I see certain things around me like, and let's say, my stomach is empty, or I'm thirsty, and it is transferred somehow or other, to my mind, because I have this experience of being thirsty. And my mind says, Why don't I get a glass of water? And then, if I'm not too lazy, I get up and get it. So ~~there~~ a there is a translation, then, immediately, of a thought into an activity. And I'm quite familiar with that, because whenever there is interest, and I feel that I ought to do something about it, I will do it. And ordinary life, ~~it~~ is based, to a great extent, on that kind of translation of a thought or of a feeling into an activity. I even can go further than that, and say, I do many things even when in my thoughts I don't want to do it. There is something else that compels me to do it. And there may be many reasons why I have to do it. It's obvious, of course, ~~that~~ if I have to earn a living and I don't like to work, or I don't like the kind of Work that I have to do, but it pays me a good salary, then of course I will do it in order to keep alive. If I say, I have a responsibility, and I feel that it is there, even if I don't like to admit it to the fact that I am responsible, there is something in me that usually is ~~educated~~ educated well enough to say that I ought to and as a result, I do it. And many times in ordinary life, I go against the grain, because something else seems to be more important, and then that is the reason I want to do it. I want to do many things, because I am affected by the outside world, and that produces in me a certain feeling, or perhaps even a thought that I want to do certain things simply because

I see them done; or that that what is for me, I call it sometimes an example, that I wish to become like someone else, then I'm inspired to do that. And many dexterities, or learning, or any kind of a form of an acquisition of knowledge, is many times based on the fact that someone else has told me about it, and it becomes attractive to me. So you see, ordinary life, we know very well how to translate a thought or a feeling into an activity.

Now when we talk about Work, it is the same kind of a problem. Because my feeling and my mind, learning about the possibility of objectivity, learning about that what is necessary when I say there has to be Work done on oneself; or that I, with my mind, or perhaps even my feelings, I say that I know I'm not complete and I want to grow up, and that then, the thoughts are open, that perhaps there is a possibility of such a growth with my feeling center, as we call that; or a development of a mind in an intellectual direction, and ultimately becoming an Intellectual Body; or sometimes one says, the making of a Soul for a man. All of that is quite logical, and with my emotional state I can even have the desire that such a thing is good for me, and ought to be done. I can even have a Conscience saying that if I don't do it it is not right; and therefore, if I don't do it, I would consider myself not worth very much. But I still have a problem, because I now start to think and feel about a certain application. And that is now is linked up with a form of a prescription, which is nothing else but describing what one ought to do. So, so far so good. I'm interested in an extraordinary possibility of development. I also know what I ought to do, or what someone tells me to do, or what I read about and interpret it. And I say, Gurdjieff, he must have been a remarkable man, because look there at his book, ALL AND EVERYTHING which of course I don't understand quite well. But there are certain indications and statements which seem to prove

that he knew what he was talking about. And in that book it is given as a prescription for a man to become free. And that then when he uses the word Partkdolg-Duty and explains it here and there, not always in such easy terms that I can immediately fathom it, but in any event, I come to a conclusion that something has to be done. And then I go, every once in a while, to a meeting, and we talk. And in that meeting, certain things are indicated that a person ~~xxx~~ in order to become Conscious and Conscientious, and in order to be called a real man, and as Gurdjieff then would say, to become harmonious, he has to do something. But, what ~~wht~~ one wants to do then, and when ~~one~~ even that is clear, ~~(????)~~, that is, if a description is given that now all you have to do is to try to observe yourself Impartially, and one adds to it, at the moment when that particular kind of experience takes place, then ~~that~~ I'm stuck. And there are various reasons why I'm stuck. I call it getting stuck, because it 's not at all ~~kx~~ like feeling thirsty, that I want a glass of water, and I go and get it. I cannot connect this particular wish with the necessity that I'm thirsty. That is really the difficulty. And I can blame many conditions for that. And I can say: I've never been taught to connect it. And there is a great difficulty of making a bridge between that what I call now my knowledge, and the description of what I should do, and so that then now ~~xxx~~ all I have to do is to follow it. And the very fact ~~xxx~~ that I must link it up with the need of myself, as, like I say, hunger is very ~~xxxxxxxxx~~ obvious to me.

One has not been educated to be hungry for the development of one's Inner Life. Now you might say, that that is simply a condition we find on Earth, or that it is a condition of our present civilization, or it is the way we have been taught, and there is no room left, And there was never any particular mention made of the necessity of an Inner Life. And also one says, naturally, Inner Life really does not exist on Earth. And all kinds of philosophical answers can be given

why it doesn't exist; because if Mother Nature and the Earth would allow us as mankind to develop further, we would already do it. But there is apparently a certain law which prevents us. It also prevents us from the understanding that we are not complete unless there is a development of one's Inner Life. And now when I say I want to Work on myself, the motivation for that kind of wish that I should have, in order to Work, becomes extremely complicated for me. Because there is absolutely nothing in the outer world, and nothing naturally, and many times nothing astrologically, that compels me to do this kind of very simple Work, even as a task. In addition to that, there is another difficulty. Because here is something that I call a development of my Consciousness and my Conscience. And it gives, as an aim, to become a real man. And, of course, I can even enjoy that, as an aim. And I can look forward to it, and I say: All right, I will go ahead. And then there is given to me such an idiotic little prescription of just observing myself; and to acquire by means of that, a certain amount of knowledge which I then call objective. And I'm absolutely puzzled, why I would be interested in the accumulation of such data, when I have in mind the building of a man.

You see, we are at a tremendous disadvantage. Because here we are grown up with the mind already functioning in ordinary life, and sometimes doing quite well; and having certain accomplishments with the mind even professionally or an insight in certain things. We have been educated (?). And we have worked in an ordinary sense, and we have built something of ourselves. And we have become somebody, maybe, in this world, and, to some extent, we are even respected; or if no one else respects us, at least we can have self-respect. But what is that, now with the mind, looking at something that is quite infantile? Because what is meant by this kind of observation? In the first place, the

word observation is entirely wrong. And I'm terribly sorry that in the literature which has been translated from the Russian, in some way or other, the word observation was used. It's really misleading, because it is used so often, in an ordinary sense of observing, linking up with that what I see, as ~~the~~ a result, ~~that~~ then, receiving information by means of my sense organs. That although I can explain why this observation, and particularly when it is used in connection with self, and then becomes self-observation, then, of course, I can define it in ~~other~~ our terminology. But it is a word that is so often misunderstood, because it is linked up completely with an unconscious form of behavior, or let's, just say, ~~say~~ subjective terminology. But aside from the fact that a word is used, if I can understand the concept, it wouldn't matter what kind of a word it is. But I have trouble, already, to see that that what is a result of an observation just gives me a fact only. Because in ~~our~~ my ordinary life, when I observe, I have much more than a fact. Not only that I see an object, but immediately my mind is translating, already, that what I see in all kind of different directions. It recognizes a chair, when it sees a chair. And I also have a judgment about the chair, the way it is. I also, like it or not like it, in accordance with whatever the shape may be, or the color, the way it is manufactured, the way it is made of bamboo, or of oak, or that what is the finish, which I don't like, and the variety of such things that ~~I collected~~ are connected with the object of observation, in an ordinary sense. That I say: Why should I now try to reduce this kind of observation and limit myself completely to just one fact? And I say: The existence only, of that what is the object, which is now under observation. I simply say, that if there is something in me which could become aware of myself, it would be a little easier to understand it. Because this now, as a question of awareness, simply means that that what one is aware of exists. And the awareness places the accent on that what does the awareness, and not necessarily on the object,

which is by observation placed on that particular accent. But again, if we use the word observation, you have to understand it now as the same as Awarenness. And still we have to define Awareness. Awareness means that ~~sxxxxxxx~~ something in me knows that something else exists. That is, in its simplest way, saying that that what now wants to know, will become aware of that what is an object. And that the process for wanting to explain Work in its simplest way, is that I wish the object to be, as it were, presented to my awareness in such a way that it is free from all associations, and all other forms of descriptions, which I ~~are~~ used in ordinary life.

Now if I clarify the issue in that way, I become immediately, I use the word now, aware, of the fact that there is nothing in my mind that is capable of doing this. Because my mind, being used, and ~~well~~ educated in a certain way, and perhaps even for certain purposes, will not allow me to see an object in that way. Now it is perhaps difficult to understand that, because I will say I will do my best. And I will try to become not only aware, but it is associated with an Impartiality, which would not allow the thoughts to be associated with that what is being aware — what one is aware of ~~xxxxx~~; or also, I do not want to have anything interfere, of my liking or disliking of the particular object. So, when I define that awareness, now, as something that gives me a fact of the existence of the object only; then I run into a difficulty, ~~Then~~ that when I say my ordinary mind is also capable of doing the same thing, that I forget that, with my mind as it is, it is impossible to get rid of the associations.

You see, to become Impartial, and also to be able to see that what takes place at a certain moment when it takes place, and recording it in that moment, is also an impossibility for the mind. And for that I have to study my mind a little bit. ~~But~~ Because I see things with my sense organs, or I, let's say, observe, and even if I wish to say I become aware, and this time a little bit more like an alertness, that there is

something there, and I become aware of the existence; am I sensitive enough to know that in my mind that particular observation process takes a little bit of time before that what is being observed, as an object, becomes as an image to my memory? I think one has to be a little bit more sensitive about that kind of a process. Because the time element that comes in and is, every once in a while, observed, is not the time element that grows between ~~(?)~~ that what one sees; or the thought which comes to one's mind, and activities which is the result of that. It has to do, actually, with the recording of that what is taking place, to be recorded, instantaneously, in my mind. And, of course, I know that whatever sense organ I use, there is always a time element elapsed between when that object is seen; or heard; or, let's say, touched; any one of the five sense organs, and the registration of that fact in my brain. Now I look at it a little differently, because if my brain now is functioning in a certain way, I must also know that there are pitfalls when I want to contemplate the possibility of excluding associations. And at exactly during the little time, which elapse(s) before the object under observation is registered, that little time is used by the associations in my brain, to try to describe it; ~~(?)~~ and, as it were, to recognize it. And, I say, one has to be very sensitive, because we are educated to do it that way . And also, in our ordinary existence, there has been put a premium on that kind of an experience. So that, one says, the person is that way alert; he immediately recognizes that what he is seeing. And he immediately can find a name for it, and immediately associates it with all kinds of other things already previously recognized. I say it is a premium which is placed on the functioning of one's mind. And even one says, that the mind functioning that way is quite brilliant. At least it is clear, and definitely it is activated.

Now against that, we simply propose that that what the mind should learn, is registration of facts, as they are; without interpretation;

without allowing feelings to come in; without associations. And we define that as: an Observation process; in which Impartiality exists, and in which instantaneous-ness, that is Simultaneity, exists. These are simply three things. I only mention that it belongs to a possibility of an intellectual approach. ¶ Now we've talked before about an emotional one, or a recognition of certain facts which I would like to have also as experience, which I cannot immediately define in certain terms. And When I say, and this time I go in the direction of my feelings, and an emotional possibility, I talk about art as a concept, sometimes, which I already see. And that then, when I wish to create it as an artist, ~~or~~ if I ~~do~~ want~~s~~ to make sculpture; or a painting; or I have music, or I want to write poetry; or there is a book in my mind; ~~t~~hat what is an artist already has a complete concept of what he has to make ~~it~~. And it doesn't exist, but he is able to conceive of it as if it is already present to him. ¶ Now, of course, it is obvious that ~~in the~~ --in the other-- on the other side of one's emotional development; when it has relation to the affairs of this world in relation to affairs of different worlds; and if a person is sufficiently well developed in an emotional sense, that he calls it religious, and wants to admit that there are all forces higher than he is, which, in all logicality, have something to do with the government of the World and the Universe as a whole; or that he even ~~will~~ philosophically is helped ( ) in his emotional approach of believing that that what exists on the Earth is not everything there is, But that the totality of that what exists, as we now know it and see it and look at it, and sometimes study it; that then, there is a realization that man, being what he is on Earth, is, in comparison to the totality of possible existences, practically nothing at all. And that because of this kind of a concept, a man has, in relation to that what is higher than he is, ~~has na~~ an entirely different kind of attitude; As if his timidity will have to take place, instead of allowing his conceit to be on the throne of his thoughts.

So you see, whichever way I now want to look at it, either intellectually, or emotionally, and when I have a concept, that I say that, what could be present to me is now linked up, in some mysterious fashion, with that what is a Higher Form of Life, or Being, or the admission of the existence of God as a Father, or in any event, as an all powerful force. Sometimes I say, not necessarily nature, when I ~~mean~~ leave that, simply, to the concept of the Earth. But that I'm perfectly willing to use the word Great Nature, in order to indicate the reaàtionship toward the Cosmos. It depends a little bit on how I've been brought up, and what I want to think about; and also what satisfies me when I keep on thinking about the truth of things and where to place them. ¶But you see, I now am interested in wanting to become something, also, which does not exist as yet; and for which I have some reasons to believe that there is a law against that particular development, which is simply proclaimed as a natural law and belonging to the Earth; That it is an impossibility for me to even understand the law, and only make a statement that the law must exist; because I know I ~~xux~~ run up ~~ag~~ against many difficulties, which I cannot overcome. So, for that reason, in thinking, it is a little preposterous, even, for a man to consider the possibility of freedom. And this, of course, is a pragmatic question, because there are many of us who want to continue to think about it. And the very fact that the thought is then supported by one's feeling, and that there is a / wish / in a man to understand the depths of his feeling, and to actually explore, for himself, what is his Essence. ¶There is enough reason, already, to give a belief, in a man, that somehow, in some way or other, he will have to find an answer to that kind of a problem. ¶And now we ~~we now~~ come close to ~~that~~ what is really the concept of one's Inner Life; because that has to do with the things unseen. And also, by reasoning, again, we ~~we~~ are color blind; or it is not really that

~~kind of a color blind~~ ~~to do with the things unseen and also by reasoning again. We are color blind, or it is not really that~~ kind of color blindness. We are blinded by ~~our~~ unconsciousness. And for that reason we do not see what is consciousness. You know how your eyes are when there is sunshine. The sunlight prevents you from seeing details, except shadows; but ~~they~~ to have such a ~~sense that~~ sensitive eye, that regardless of the ~~quality~~ quantity of light, as represented by the sun, you can still see that what is in the dark, and distinquish it. It's quite obvious that the eyes in that way, are limited. Not as much limited when they are still young; but ~~that as they are~~ definitely getting limited when one grows a little older, and has to have glasses in order to get around. This particular fact, that one is blinded, is an indication, if I consider it as a blindness, that there also will be a possibility of seeing. And this is the conclusion that a person must come to first, when he wants to become interested further in a development of himself; because if that wasn't there as a basis, and if he is really ~~is~~ not interested in the possible development of his inner life; or to want to consider the questions which are much more essential to him than ordinary events of ordinary life on this surface; ~~But~~ then of course, he cannot even place the fact that he ought to work, ~~Then what~~ because he doesn't know, what he would be working for. Now that definition, ~~leads~~ of course leaves one a certain freedom; because, if I consider, now, what I must do for myself, and then see what I am, And remain dependent on the information which my mind and my feelings are giving to me; When I remain honest in this kind of endeavor, I must logically, and I say, logically, come to the conclusion that the facts I gather about myself are not entirely truthful. It is an honest conclusion, and for that it is a conclusion based on truth. And I'm interested in the truth about myself. There is, in the first place, the time lag which allows the associations. In the second

place, there is always the reasoning power, which comes with any kind of an observation process through my ordinary sense organs. There is always the interpretation and the pigeon-holing. And there is always the interference, even sometimes, a little bit of my feelings. And now studying myself as an instrument, like a human being, observing certain parts of the world as a whole, because he is acquainted with it and in contact with it. He knows that many times that what he sees with his eyes is denied by what he feels. And that his constant conflicts between the mind and his feelings is not easily brushed away; Because the mind and the feelings have not the same kind of a language. And it will take a long time before they actually can, let's say, learn Esperanto. As a matter of fact, the language for myself is so varied. It comes from many different ways and aspects of myself. There is a totality in my personality which speaks, at times, different kinds of languages. There is a comparison, every once in a while, that my mind has said certain words in a certain language; But I also know that after I have eaten a good meal, my mind is not using that language but a different, a little different one. And aside from the fact that my feelings may not know what the language is of my mind, my mind itself is not capable of always being, let's call it now, truthful, but that is even in relation to the outside world. And for that, I say, it is logical also, because I don't know the facts about the outside world. So, of course, I have to go by assumptions, and also by interpretation. And in that sense, I get stuck, until I start to acquire more knowledge about other people, or about conditions. And one I call geography and history, and the other I call psychology.

But if it so difficult to get the knowledge of the World, then only by certain interpretation of books, or what I hear other people say; and I know that I cannot depend on the reporting of some people, what they have seen, knowing well enough that whatever they have seen, has been arriving through the seeds of their own intellects and feelings; And that what finally came out in the form of a book is, of course, personalized. So from that I'm driven to the one possibility of getting exact knowledge. And I only can get it by something with which I am familiar, and which is my own; and over which I have a certain form of control. So instead of taking the knowledge, now, the rest of the World, I would start in my search of truth to find out what is the knowledge of myself. And here again, I'm up against it, in a tremendously difficult way, because my mind and my feelings, when I consider myself; and when I want to use what has been recorded, and is now memory for me; and what I now recall; and even that what I now, so-called see, or what I experience with my personality, immediately becomes interpreted, in a certain way; and my forgetfulness which is inherent in my memory, And where my memory tries, with all its best, to keep a fact pure; after some time, it is not so pure any more, as it was before. And it becomes covered with a little bit of different kind of interpretation. To explain a fact, I usually, in such a way, that I will be able to live with it, because the fact itself may not be, so desirable to me, and perhaps it might even be that that fact that I now recall, and particularly about my behavior, was quite unbecoming. The introduction of wanting to save myself, and to have for myself a much better idea of what I think I am, so That I then to some extent even, look for admiration and respect from that source, simply puts the whole thing in a very difficult position, regarding myself, when

I wish to obtain real self knowledge. And I must come to the conclusion that my mind ~~that my mind~~ and my feeling are not capable of giving it to me. Alright. END SIDE ONE

Side II

¶ You must understand, now, why this whole rigamarole of a little philosophy. I am trying to explain ~~it~~ to you why a person should Work. I should like to give, simply, the ~~reason~~ foundation why a person ought to be interested. So, it is not just a question of listening of how to Work. It is really a realization of what one is. And based on that, the necessity for Work on oneself, regardless of difficulties that one has in having information about oneself, and not being able to get selfknowledge. It still is a question that ought to be asked: 'Why should I have ~~I have this~~ that kind of knowledge?' It is cheap, of course, to say that I want the truth. (Because I don't know what the truth is.) I can go within my own little mind as far as I can, and I can come to truthful experiences. And I can say that if I experience the same thing, and it turns out, all the time, the same way, ~~that~~ I gradually become truthful, regarding that particular experience. And of course, there is truth in that, because I ~~have~~ become aquainted with what is the results. And the result being always the same, the conclusion is that that must be the truth. ¶ But, again, I run up against the difficulty of simply having, for myself, a working hypothesis. And it simply means, that that what I assume to be truthful has not yet found a contrary interpretation, It has not as yet been denied. And the possibility for that still exists; because as I add to my experiences by living in life, I may meet certain experiences which will give me deeper insight in that what I thought was the truth; and then ultimately came to a conclusion that the truth

was not exactly that, but just a little different. When in science we work in accordance with what we think is a law; And we propogate such a law, And we base on that our different ways of analysis and trying to find out what is truth, We simply assume that the truth is--is built--is based on our assumptions. And for the purposes of ordinary life and work, it's quite alright to have, until I find the facts which is contradictory. And that the sole aim of ~~silence~~ science, is to establish axiomatic facts, which are the fundamental absolute truth for ~~silence~~ science. And the reason for that is, that on that particular kind of truth, as an axiom, everybody can agree. Now ~~that~~ we have a definition of what we are striving for. We want to have something that is, truthful for each one of us, that it is true for everybody, without exception. That is true for humanity, as a whole, Exactly the same way that we define objective Art as an art form which affects everybody, without exception. Not always in the same way, but it has to have an effect. And it is recognized, then, as a form of art. That is a definition maybe, which is within certain limits of a framework, in which man, as an artist has been brought up; But nevertheless, there is a fundamental issue at stake, that each person is affected. For that we use the word, objectivity; And it brings it immediately outside the realm of subjectivity. And again, by analogy, I use now the word objectivity in order to illustrate what I wish as facts, when I want such facts to be absolute. You see, now the aim is defined. And from that standpoint, I continue to reason a ~~it~~ a little bit more; Because I say: Why is it necessary to have an absolute self-knowledge? You ~~can~~ see, ~~that~~ this is now in relation to an entirely different problem; Because I can live on this Earth without having any absolutness. I can live constantly in relativity. I can also compare

things with each other, and give them relative values. And I ~~am~~ not interested in finding the truth, as long as it is pragmatic for me that I can use it in my life. But the problem that we are now considering is quite a different one. It is linked up with the possibility of a growth of oneself. And then, you might say, that kind of growth for a person; for him the sky should be ~~as~~ his unlimited aim; because we now talk in a terminology which is not, of course, of this Earth, and not even of the difficult things that we call constellations. But we now talk about concepts which have to do with totality of all things existing as they are, without pain and contradiction. And you ~~may~~ might say, it is a preposterous aim, again, for a man. But when he considers himself for what he is, he will never stop until he comes to a point of that kind of self-knowledge; in which all questions will disappear; in which everything he experiences will disappear; in which his concept of time, of course, ~~will~~ must disappear; in which the concept of dimension, and even space must disappear. Because his aim is to find Infinity. His aim is to find ~~out~~ what is Omnipresence. The aim of Omniscience, the aim of Omnipotence, those are attributes to the totality of God as Father, all loving Father, his Endlessness. Such concepts we are thinking about. We're feeling it. ~~And~~ We every once in a while have an inkling of what it is as an experience of being in the presence of something that one cannot understand, and which ~~in which~~ -- in which words fail, and feelings seem to evaporate. That one, ~~is~~ in the presence of that as a concept, and perhaps as an experience, but as it were, fades away, And it is as then if man, in the presence of such entities, does not exist anymore. It is exactly that what is meant that a man loses his finiteness in the presence of Infinity. ¶ And so where we wish to Work, ~~on~~ and oneself, in order to gain absolute self-knowledge, nothing will be too high for a man to put in a prescription. So that he can then say:

Everything that I can know, conceive, think about, feel; that I know the presence of; and that what I can even imagine, and what ought to exist even in my fantasy. In my imagination, the reality of that what I wish to become; or the totality of that what I, as a man, wish for my life to become, during and infused, ( ) with the totality of all things alive. You see, the aim that is then expressed, in the wish for prescribing the road how to go further, and how to become free; and how to become a man; And how to join or become, or have the realization that one is a child of God; whichever way now again and again one wants to explain it. I am not then afraid of describing a method, because I say, that method can then be linked up with the aim I have. The reason why ~~that~~ we don't apply it as a duty ~~activity~~ or Partkdolg-Duty, having the knowledge of being able to participate in that what is real for a man, And becoming one with that what is his essential Essence, is exactly that there is no bridge, as yet, between such a need, and a necessity for a man to grow towards that aim. But when once the motivation is explained, and it has fallen into fertile soil of one's heart, then one becomes a different kind of person; because, then immediately, when one talks about Work, something else comes to the foreground. I've said many times, that Work of this kind cannot be understood until one is religiously inclined; and even to some extent confesses that that ~~which~~ what is needed for the Essence of one's Life, is the ability to yield to that what is higher, and to undo one's selfish desires, in order to replace them with that what belongs to the World and the Universe as a whole. When this motivation is clear, you will also understand what is meant by Work; ~~XXXXXXXXXXXXXXX~~ because then it is ~~xixxax~~ up linked with the application of the thoughts regarding Work. And it is linked up also with your feeling regarding Work. And when these two centers of a man, which both are underdeveloped, become interested in an application as prescribed, then one can have a chance

that that what one then knows and feels can be in the application of use. And so I would, at such a time, simply say: Anything I will do now in order to reach the state which is desirable. And you can prescribe to me anything, because now I am convinced that I want to do whatever you prescribe. One says: Even if I have xx to stand on my head I will do it. Even if I have to drink ten gallons of water, I will do it. Even if you tell me to swim from here to England, I will do it. Even if it means that I have to eat ten meals a day, I will do it. Even if it means that I have to pray as long as I can, each day, on my knees, and my knees resting on pebbles, I will do it. Because then I'm convinced that something is at stake for my life and the realization that I am incomplete and that there is then a chance given to complete it and to grow. I will take with all my heart because what else then will I do?

You see, a person must have such questions, that he really knows there is no answer in this world. And that his education has failed him; and that many people with whom he may have talked have failed him, because they have given him a couple of stones instead of bread. He cannot eat his philosophy. He cannot even eat his religion, because he doesn't ~~not even~~ know how to pray. He cannot even bring God down to him; because God doesn't know, and He wants only to know those who are striving to reach him. And the logical conclusion is, that a man must become, from a question mark which he is, an upright, standing-up person, pointing with his hands and arms toward the sky, in which he believes Infinity resides, in some way or other; but in prayer dedicating that what is his life now, for the purpose of embellishing it, and developing it, and giving it a real reason for the existence. That is really what one tries to find as a motivation for one's life on Earth. Why do I exist on this Earth? What is it necessary that I have to learn? What is it that I must now find for myself and what then will I be able to

do about it? ¶ And such considerations when they have relations to the wish to Work on oneself, really should be formed--- followed by, So help me God! Because the intention is the growth for freedom away from this what now binds one, and to affect; that is, rather, to become aware of such conclusions which involve all terminology of infinity, that the ultimate aim for a man is to find his place, Sometimes, one says, in the arms of the Lord. But for himself knowing that he has to Work in the vineyard of the Lord before the Lord can actually recognize him; that a man has to go to the bridge. We say it, simply, that his Kesdjan body, as if that as an octave has a bridge in it, which has to be crossed; that God comes to the other side, and hopes that a man has strength enough to go across the bridge by himself, on his own steam. That is, ~~xhxix in~~ wishing to lose himself, in order to find God on the other side. And that then, in that kind of prayer, God will come, and stretch out His hand in order to help a person across that kind of a bridge. ¶ All kinds of philosophies, and interpretations, and little theories; and all the different ways by which we talk every once in a while about Work, with different aspects and different perspectives. All that we have talked about many, many times, and those who are interested can always get some kind of a tape, regarding such subjects. But let it be clear first: your motivation, your wish to come and listen a little bit; and then to want to go home and see what ~~(ixxx)~~ to be done, what is to be done. And really become serious, and come on Monday, and ask a question, as a result of that what you know in an application of your daily life; to find out if, actually, you have done what should be done, and if you have not made any mistakes. And please God, to tell me if I've made a mistake, because I'm serious about my life. ¶ It's extremely difficult to instill this kind of seriousness in the ~~lives~~ life of people now living on this Earth. That is our greatest difficulty. Because there have been times, and there are still certain countries, where religion, and behavior forms linked up with spiritual development, were

more recognized, and admired and respected. And we have lost all of that. We look down on the Church sometimes with reason. We look down on Ministers. We consider them just ordinary human beings. Also, we look down on Priests. We look down on Rabbis. We look down on any kind of religion that is not suitable, and does not fit within our framework. We don't even want to spend the time to find out what is really meant by religion, even in History, or even at the present time; because we will not find it by just reading about it. The real religion for one's self is the conduct of one's life. It is the necessity of that kind of an application within one's life, in accordance with that what are the rules of such religions. And we just don't want to do it, because we are lazy. We are not even educated to see it as laziness. We don't even know that we are lazy, because we are blind. And to come to the conclusion that something has to be done within one's life and that one's life, on Earth, perhaps, is given exactly for that reason. To find out all the different kind of Indian Religions which you are perhaps familiar with, and the word 'karma', of that what has to be worked out, that what is the bondage of the on Earth, when man is conceived and born on this Earth, and that during this particular time, which is given to him for a definate person for a definate purpose, that he then tries to find out what are the laws that bind him now; and what to do about dissolving them, or loosening them up; or to get his life free. Why do we consider, in this kind of a discussion, that what is needed for a man to become observant of? It is really his life, as it is within his body, so that what we consider when one says: The mind is not as yet able to do it. That is, it cannot do it in an unconcious state. That one says: But by God I have to live and I want to be free and I will do anything. I say: I'll make a God who can, and who can tell me the same way as when I pray. I said: Where is the God I want to

pray to. And if he doesn't hear, I'll make a noise like thunder to tell Him; I wish to pray, because I'm entitled to my Inner Life. And I want God to hear it, because I am honest, and serious about my life. "After all, why was I born?" If I cannot say that, to that what I wish to exist; so that then when it exists, and I ask it to help me, that it can give me guidance; so that I will know what to do in this labyrinth of unconciousness. As a man standing up straight, I'm entitled to that. I may not know exactly when I will die, I do know ~~that~~ I will; but I certainly want to find out what I can do before I die.

So that is one thing, the creation of a God, on Earth, for me. Who then is of me, and belongs to me, because I've created it; but in an image which is not my own. The image, I say, is life as a Whole, about which I don't know anything. I try to find what is my life for myself, so I give this little 'I' a task. I say; Will you please watch me? But watch me in such a way that the facts you receive about me are reliable. Because reliability, the truthfulness of that what has to be serving for me for future building, I don't want that foundation to fall down. Sand and water need not and cannot spoil it anymore. I want to build on rock. I want to find out what is solidity. I want to have a basis which is not going to be destroyed, not even by an earthquake. That is my aim. And for that I say this little 'I'; Will you become observant of me, as a body, to give me facts about my behavior? But what do I mean really? I say; Will you become observant of the life in me, which is now expressed through my body? Because then I can understand that that, when I see my form in which life is, and that form becomes acceptable to me. The form itself becomes transparent for 'I'. And I wish this 'I' to recognize the facts of my existence, by then being able to perceive my life within this form.

You see, that is the problem, and that is really also the solution; because I want this 'I', then, to tell me in its terms what is me; and that what I am. And gradually add to this, further facts about myself; because

observations of the physical behavior forms of myself, it's just a LITTLE starting point. I want, of course, to know what is my personality. I want to know the totality of myself. I want to know what my thoughts are and my feelings, I want to know the motivations. I want to know what kind of conscience I have already. I want to know the kind of thoughts that are associated with the possibility of further growth. I want to know about my hope to join God or ~~of~~ to have ~~base~~ faith that it is possible for me actually to develop. All that I want to know; But I want to know it in such a way that it is absolute for me. I want to make out of the knowledge an understanding for my Being. That's the way I say it. I want my Being to be lifted up away from Earth, in order to become free from it. And then, from such a standpoint, gradually ~~then~~ growing and growing, up and up; or let's say, away from the Earth, but through ~~what~~ ~~which~~ ever concentric circles, I would have to go, and whatever my Karma will demand of me. I want to have that kind of a wisdom which surpasses all understanding. This is the aim for a man. And then he says: ~~B~~in, 'Begin.' Begin with just a very simple thing; because you know you have a motivation, and you said a little while ago, you'd do almost anything to find the truth. Now I take you up on your word. And I tell you now: You have this little 'I', which you create in the image of the Lord, but which is your own; and you have endowed it with certain properties. And the first property is that it becomes observant, or aware of you. And the second is, that it reminds you constantly of the Benevolence of the Lord. and then, that because of that, what is your emotional state will profit by the presence of such an 'I' in your neighborhood. so that then, what is needed; and I tell you, now, very simple, almost childish kind of thing; just to let this little 'I' become aware of you, and give the facts to you; so that you have ~~base~~ the truth about yourself. And that's really all. Because after that, all things will be added unto a man. When one seeks the Kingdom of Heaven; the Kingdom of Heaven being within one itself, uncluttered in its essential behavior forms, by anything that is now still apparent, and which still has a certain form; and even, perhaps,

a density, When under the influence of this "I", that what is the form becomes transparent; that what is within a man has a replica of the Totality of his life concentrated in what we call his Magnetic Center, starts to wake up, also. And this Awakening, of that what is the essential Essence of a man is that what belongs to God. And it starts, then, in this Awareness, to look, also, impartially towards the possibility of further growth. First beginning with the freedom, as set free from the form of a man in which now his body happens to be; and it makes, then, that body translucent. You see, transparency is going towards the Center. Translucency is going from the Center, to the outside World. That is the concept of what is meant by little "I", to accept oneself as one is. No more is necessary. I say, that is the Kingdom of Heaven. And that what there remains within oneself, is one's Heaven. And to that will be added all kinds of things belonging to the ordinary World; but this time understood from a standpoint of one's Inner Life. It is such a pity that inner life is always forgotten; and that men are ashamed, even, to talk about a God for them, or a religion, even ashamed, if possible, that he could hide that selflessness. That they are sometimes not even proud that they are accentuating some other kind of Life, instead of their own. That we still have to have the command of the Bible, "to love yourself as someone else or someone else as yourself." But you see the law of equality is in life. And that what is alive in anyone else is alive in me. And I must treat it all equally as Life. Because in that kind of a condition, I am free entirely from whatever form it happens to appear to me. Try to understand the principles of Work; to see what is really as I say, the motivation for yourself; what you really want to do with your life as you grow up, as you are busy and as you want to do this and that on Earth, in this World wherever you may be. It doesn't matter if you are here, or if you go to Europe, or the Far East. What you wish is to find a country within yourself. I mentioned sometime ago, the Hollow Earth. That what

is hollow within the Earth is Shangri-la. It is really that where is Essence. It is that where the essential Essence is no longer subject to laws of destruction, but only subject to laws of Eternity. Where one wants to find out for oneself what is it with me that makes me wish to Work. The determination of having the wish. That what which is there a little bit of knowledge, as contained in the prescription given by Dr. Gurdjieff. That then you will take it to the pharmacist, and ask him to fill it. And he will look at you and say, But this is not a prescription for me. I don't deal in these kind of organic chemicals. They are different because they have with it a cosmic quality, and I'm all out of it. I used to have it when I was young, in this little pharmacist store, because I had then ambitions, and idealism. And I was believed in the possibility of, ultimately, setting up a little bit of a shop, so that I could dispense, in medicine, all things for the body and the soul. But for a long time already I've left the soul out, because there has been so little demand. And you bring this prescription to me, you might say, I'm flattered. ~~unfettered(?)~~ But I have to return it to you, because it is your affair, and you become your own chemist. And you mix all the ingredients to the best of your knowledge, in order to receive from it, when you take it. But don't forget, this is not to be taken by a spoon. It is to be taken by your heart. That is where these kind of medicines belong. They are not superficial. They are not for your physical body. They are not primarily for your ~~physche~~ psyche. They are for the feeding of that what is an emotional state, and because of that, you have to become the judge. You have to find ~~out~~ what it is in your emotional that can guide you, and also what will give the measure of the truthfulness. ~~It is~~ He said, ~~as if~~ This you give back. Here it is. Give it now to your conscience, and let your conscience read it. And then see if it is clear enough, that something in you has to create a little "I" to help you. To give that little "I" power, to ask such "I", will you become aware of myself? Will

you as ~~Amness~~ an Awareness establish an Objectivity which belongs to all Man; Which is Objective because it recognised as the ~~Soul~~ sole road, the only way, Which then, in its Objectivity must answer to requirements of being Impartial. And it must, of course, eliminate all kinds of mental processes which are called associations. And I ask: Please, my little "I," be Aware of me, and I will feed you. I will do everything possible in order to change the Awareness into a State of Awakening, so that because of such Awakening, when you, my little "I", have grown up, and then in maturity, can come and help me, become my guide, to that both of us will find where is our Conscience and where is my Magnetic Center. One prays like that for the existance of little "I" and the hope that one's life can become dedicated. ~~D~~dedicated intell~~igently~~ectually, devoted emotionally. So good night.

Mr. Nyland

End of tape

Transcribed:
11/30/80 S. Rogoff

Rough: Sylvia Robbins
1st proof: Katherine Paras 9/7/83
2nd proof: Susan Scarinzi
3rd proof: Bill Wheatley
FINAL ~~Proof~~ Type: